

THE

REHEARSAL.

1. Mr. Hoadly's Principles wou'd Dissolve all Relations among Men.
2. St. Paul Contradicts in Terms Mr. Hoadly's Exposition of his Words.
3. St. Peter comes in to Support the Doctrin of St. Paul against Mr. Hoadly.
4. And our Bl. Saviour in a very Flagrant Instance.
5. His Sufferings are an Example to Us as to Passive Obedience.
6. Mr. Hoadly thinks that Kings bear the Sword of the People, which St. Paul calls the Sword of God.
7. The great Commendations of Mr. Hoadly's work, and the General Infection of the People by it, is the Reason why I have Undertaken him.

SATURDAY, June 5. 1708.

(1.) *Country-man.* IF Mr. Hoadly be a Married Man, you gave him an Instance he will understand, when he wou'd make a Failure in Duty, a Forfeiture of Authority.

But, Master, the same might be shew'd in other Instances, as of Father and Son; Master and Servant; as well as 'twixt Prince and People. For the Reason carries all through, and as you say, this Principle wou'd destroy all Relations of Men in the World, and turn us all again into that Chaos of the Independent State of Nature, which Whiggs have fancy'd, and wou'd make the Original of Government!

(2.) *Rehearsal.* If St. Paul meant, that Obedience was due to Rulers only while they were good, and acted according to Law, how came he to blame himself for speaking Disrespectfully to the High Priest for Commanding him to be smitten contrary to the Law? Act. xxiii. 3. And apply'd to that unjust Ruler the Command Exod. xxii. 28. Thou shalt not revile the Gods, nor curse (or speak evil of, as St. Paul words it) the Ruler of thy People.

Country-m. Here is a direct Answer in Terms to Mr. Hoadly. He says we ought to resist a Ruler, if he Commands any thing contrary to the Law: St. Paul says, We ought not so much as speak evil of Him, tho' commanding contrary to the Law.

(3.) *Rehears.* How will Mr. Hoadly solve those other Texts of St. Peter, of submitting not only to the Good and Gentle, but also to the Froward. That if we are buffeted for our Faults and take it patiently, what Glory is it? But if, when we do well, and suffer for it, we take

it Patiently, this is acceptable with God. Can it be acceptable with God to take these Wrongs patiently from wicked Rulers, if, as Mr. Hoadly says, we ought in Conscience to Resist them, and Sin if we do not? Was not Christianity a good Work? And did not the Heathen Emperors in St. Paul's time persecute this good Work, and were a Terror to it? What did he then mean by saying the Rulers are not a Terror to good Works? Was it what they then were? Or was it what they Ought to be and what was Incumbent upon their Office? And the worst Rulers are a Terror to many Evil works, and encourage many Good Works, and St. Paul says of them, They who Resist them shall Receive to themselves Damnation? But Mr. Hoadly says, that St. Paul meant, They who Resist them not (when they can) shall Receive to themselves Damnation. A good Commentator! For he makes those Subjects which do not Resist them to be Partakers of their Wickedness, and Answerable for their Persecution, in not Resisting it, and Rescuing the poor People from Under it, whenever it is in their Power. For that such Rulers have no Authority from God, but from the Devil!

Country-m. St. Paul says, These Higher Powers are the Ordinance of God. Not so, says Mr. Hoadly, but of the Devil.

Rehears. He meant of the People! Whose Ordinance he thinks all Kings are.

Country-m. And do's he Call the People the Devil? His own Dear Original of Government!

(4.) *Rehears.* Our Bl. Saviour told Pilate, That the Power he had over Him was given him from Above. Did he Mean from the

the Devil? Or was Pilat Exercising his Power Justly, when he was Passing Sentence upon Christ, whom he had Declar'd to be Innocent, even according to the Roman Law? And Christ was Able to have Resisted, He cou'd have had more than twelve Legions of Angels to have Defended Him. But He Suffer'd as an Example to Us that we should follow His Steps, in not Reviling again when we are Reviled, nor to Threaten when we Suffer, but to Commit our selves to Him who Judgeth Righteously; even tho' we were as Innocent as He was, who did no Sin, neither was Guile found in His Mouth.

(5.) Country-m. This of Christ's Suffering as an Example to Us, is of Great Consideration. For the Common Answer to His not Resisting was, That He came to Fulfil the work of our Redemption, which cou'd not be without His Suffering, and therefore that He wou'd not Resist the Powers that Condemn'd Him. But this cou'd be no Example to Us, if this was the only Consideration, Nor can we follow His Steps in this. And the Apostle applying it to our Suffering Patiently tho' Wrongfully, under a Lawful Authority; And Christ Himself owning that Authority which Condemn'd Him to be from Above, Detects with a Sun-beam that Senseless as well as Wicked Interpretation Mr. Hoadly gives of the Words of St. Paul.

(6.) Rehears. St. Paul says, That the King beareth the Sword of God, to Execute Vengeance (which belongeth only to God) upon him that doth Evil. But Mr. Hoadly thinks it is the Sword of the People that the King bears, and that all his Authority is derived from them, and consequently forfeitable to them, and the King accountable to them! And that they have ordain'd two other Powers or Estates to be Co-Ordinate with Him, and as a Restraint or Ballance upon Him, with Power to Coerce him if he does amiss. And that the People may, nay Ought to Coerce him and them too, if they do not right. And that the People are the proper Judges over both King and Parliament. Every one of the People. This brings it to Mr. Hoadly himself. And then as I said, he may Depose any King or Queen and fill the Throne with Himself, if he can get it, or put his Wife there, or who Else he Pleases.

(7.) Country-m. You make his Principles very Ridiculous. And yet it is the very same he has been Preaching to the Lord Mayor and Aldermen, to Judges and Juries at Assizes, and Prints them to Poison the Nation, and dispose them to Rebellion. And I have heard his Performance herein mightily Commended, and said to be Unanswerable, and that he

has Untied the Knot as to Government better than any before him, and given a Fair and Clear Exposition of the xiii to the Romans, so that ther remains now no Doubt or Difficulty at all, as to the Original Power of the People, and that the Liberty and Property of the Subject is truly Stated and fully Secur'd by him; As likewise the Right of the Sovereignty, and its due Limits.

Rehears. For all these Reasons I have undertaken him. And to save the unthinking Part of the People from his Infestation, who are not capable of long and elaborate Discourses. But will understand plain Sense familiarly express'd and Short.

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